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# *Commission Reports*

THIRD QUADRENNIAL

## **Youth Convention on World Missions**

PRESBYTERIAN CHURCH, U. S.



NASHVILLE, TENNESSEE - DECEMBER 27-30, 1946

## A WORD TO THE DELEGATE

"I accept the universe," was the remark of Margaret Fuller, an American writer of the last century. "Egad, she had better," was the tart comment of Thomas Carlyle.

### The World

The whole world is with us today. We see it and hear it; we travel around it,—we talk of travelling out of it. The whole planet is the base for our thinking and for our life planning. Its peoples, its problems, its peace and its order are all our concern. Ours is the only world, so far as we know, on which human life dwells. And this life experiment on the planet has a history. Some things have been tested. Through experience we know that some things are true. For instance:

### The Gospel

Our life is known to have relation to the will that holds the world. The central control of the universe has related itself to our disordered world. Life on our planet has eternal significance. The fact that the living God has identified Himself with a disordered universe, even to the point of death, and that we may cooperate with Him, is news of the first order! It is indeed a Gospel (good news). It is the all-significant event of human history. The fact of His coming among us is recorded in the upward movements of the life of men; in the material and spiritual monuments of the race; in the records and influence of those who were chosen to behold His glory and to record it for all time.

The sharing of that revelation with men everywhere, with the lifting of the levels of human life to the planes that that revelation demands, has become the program of human society.

### And You

Every life, then, has a part in this world-wide scene. For we too are a part of humanity. In the work and the will of God we too have our part. It is thrilling that we may work with God. Our one concern then is to find our place in the scheme of things of which He is the author and over which He has the control.

His command through the word of His son, Jesus, has sounded down through the centuries: "Make disciples of all nations; teach them the things I have commanded you." To this end, then, we ourselves have been born, and for this cause we too have come into the world, that by our lives we too might at whatever cost bear witness to His truth.

*It is for this we meet: His will to know;  
And may our resolve be: His love to show.*

H. KERR TAYLOR,  
*Chairman Convention Committee.*

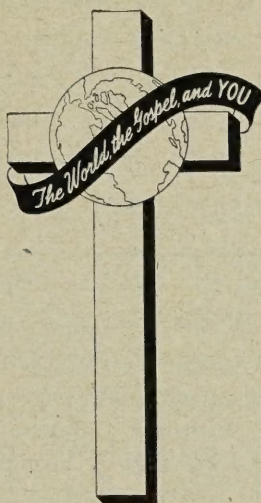
# *Commission Reports*

to the

THIRD QUADRENNIAL

## **Youth Convention on World Missions**

PRESBYTERIAN CHURCH, U. S.



### CONVENTION THEME

*The World, The Gospel, and You*



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Published by the Convention Committee.  
Additional copies of this booklet can be  
obtained for twenty-five cents each from  
the Presbyterian Book Stores, Dallas 1,  
Texas, and Richmond 9, Virginia.

## FOREWORD

In order to examine adequately the meaning of the theme "The World, The Gospel, and YOU," four Commissions have been organized on different aspects of the theme as it applies to the youth of today. Led by four experienced ministers, each Commission was made up of young people and students living in the same territory as the chairman. Thus this preliminary study represents four geographical areas of our Church as well as the combined thinking of many young people who spent months formulating these reports.

These reports will not be read at the Convention. Therefore it is necessary that each delegate study the reports before he arrives in Nashville. Since the entire Convention will be divided into forty discussion groups to discuss these Commission reports as well as the platform addresses, it is important that each delegate be prepared to contribute his thinking on these vital topics.

These Commission reports cannot represent a final statement of Christianity. Indeed, they were written to stimulate thinking and to identify clearly some of the problems and opportunities of the Christian faith as it confronts our modern world. Read these reports with a pencil in your hand, marking the statements that you want clarified in your discussion group, putting marks by statements with which you disagree, and underlining those sentences that present a challenge to you. Write your thoughts in the margin, to be brought out in the discussion group at the Convention.

Only 2,000 of the 100,000 young people in our Church will have the experience of this Nashville Convention. In order to share the inspiration of this great Convention, each delegate is requested to present a report to his local church or youth group, using these Commission reports as a part of his presentation. In some cases you may desire to have your local youth group plan a series of discussions, based on these Commission reports and led by young people who attended the Nashville Convention. Additional copies of these Commission reports can be obtained for twenty-five cents from the Presbyterian Book Stores, Dallas 1, Texas, and Richmond 9, Virginia.

*The Youth Convention on World Missions is sponsored by the four Executive Committees of the Church and the two Promotional Agencies.*



## COMMISSION I

### THE MODERN WORLD

HARRY M. MOFFETT

The material presented in this Commission Report was compiled in the following manner: Groups of students in four different schools met and discussed the points developed in this report. Their findings were submitted to the chairman who, from them, drew up this report in its final form.

#### I. *The Development of the Concept, "The Modern World"*

In approaching the subject *The Modern World*, we need first to make plain what we mean by "world". This word is constantly used by people, and its meaning is not simple. It stands for a great many important facts and ideas which we hold in our minds without analysis or correlation. It is especially true that it has a wide meaning for Christians who find it used in many different senses in the Bible.

In this report the word "world" stands for the common problem of all humanity—for man's relations with God, with his fellowman, and with himself in terms of the present situation on earth. This Commission is to try to discover those factors in the modern world situation which constitute a challenge and a threat to the Gospel of Jesus Christ.

The use of the word "world" to stand for humanity's situation on the earth has seen some changes in the past fifty years—or since the beginning of our twentieth century.

Before the first World War, the world was thought of by Christians with a basic geographical undertone. People were conscious that humanity lived on a big earth. The continents on which men lived were separated by great oceans which made protective and isolating barriers between the different peoples and races. On these continents, high mountains and great rivers further divided them. Christians had the general impression that only in Europe and America where white people dominated and the Christian religion flourished had mankind made any progress. The people who inhabited the other continents were "heathen". All of them were very much alike; they lived in ignorance and superstition and could be won to Christ if only American Christians would go and show them our better and Christian way. There was a general feeling that the colored races were the "white man's burden", and a prevailing confidence that our American brand of Christianity along with our American democracy and business could easily win over these heathen peoples.

Much of their optimism goes back to their rather vague concept of the "world" combined with the era of prosperity and expansion which was being enjoyed by

this generation of which many of the parents of the present day student generation were a part.

However, very rapidly, changes began to take place in the concept of what was meant by "world". About the time of the first World War a great quadrennial student convention was held by the Student Volunteer Movement, and a great host of American young people dedicated themselves to the task of the "evangelization of the world for Jesus Christ in this generation." Dr. John R. Mott in his book, *Five Decades and a Forward View*, says concerning this watchword:

"It means to bring the knowledge of Christ within the reach of all men that they may have an adequate opportunity of accepting Him as Savior and Lord. It does not mean the conversion of the world, because the acceptance of Christ rests with the hearer, not with the speaker or writer.—The Movement stands pre-eminently for the belief that by a great enlargement of all valuable agencies employed by the missionary societies, the Gospel can and should be brought within the reach of all men within the generation."<sup>1</sup>

On the basis of reports of this Student Volunteer Movement of those days, it seems apparent that that student generation felt the basic challenge was to go tell about Christ in every corner and section of the earth. The major emphasis was not on the content or technique or application of the Gospel in terms of the cultures and customs of the people to whom the missionaries went, but upon getting enough people to cover the geography of the earth with the Gospel story. One feels that they were quite confident that they had the message and that the real job was simply to get the messengers.

At about the same time war broke out once more in Europe, but this time a very significant thing happened. Almost from the beginning while this war was still localized in Europe so far as the armies and nations that were actually involved were concerned, mankind generally began to call this war "a World War". This indicates for the first time that men sensed the universal interdependence that changing economics was thrusting upon all the peoples of the world.

This vision of the world's need and this new sense of the challenge of the whole world to Jesus Christ that was expressed in the Student Volunteer Movement of a quarter of a century ago was also a clear proof that a new sense of the meaning of the world was beginning to stir Christian youth. That same idealism was national in scope, for when America entered the World War American youth went out to fight "to make the world safe for democracy." It was this generation of the parents of our present student group that made the sacrifices for these two world dreams: the one for Christ and the other for democracy—and the missionaries, who have planted the Christian church on the continents of

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<sup>1</sup>Dr. John R. Mott, *Five Decades and a Forward View*. Published by Harper & Bros. Used by permission.

Africa and Asia and who bore themselves so nobly during the recent war, were many of them the products of the Student Volunteer Movement. Our debt to them is one which can scarcely be paid by the church, and our obligation to build on their labors is indisputable.

## II. *Some New Elements in Our Concept of the World*

Today when we think of "the World", there is not so much an undertone of geography nor is there a sense of optimism and confidence in our thinking such as existed twenty-five years ago. On the contrary the world and its problems are a source of anxiety, doubt, and question for serious Christians.

The last generation not only failed to evangelize the world for Christ, but actually in Europe Christianity was repudiated officially by nations traditionally Christian and in every Christian country great hosts of people forsook the church and repudiated religion. In Asia and Africa, headway was made for Christ, but the progress was slow.

While all this was happening in Europe, democracy came into disrepute in many countries, and instead of the world becoming safer for democracy, totalitarian dictatorship in the form of Fascism and Communism arose in the white Christian continent of Europe and even now threatens democracy everywhere. So it happened that the sons and daughters of the generation that dreamed of winning the world for Christ and democracy had to fight a second World War more devastating and terrible than the first, and now we who come to Nashville to this Quadrennial Youth Convention face again the problem of the world—the agony of mankind, believing that Jesus Christ is that world's Savior but wondering how we can be used by Him in building His Kingdom in the hearts of the people who make up this troubled world.

Because of these terrible experiences through which this generation has passed, new concepts, fears, and hopes enter into the present idea of the word "world". There is the realization that economically the world is interdependent. The development of industry and science, the increasing complexity of machinery, communications, and materials needed to support the life of the people in the cities and countries of the world require the products of people and lands everywhere. It is no longer merely desirable, but it is necessary that the peoples of the world learn to live together justly and peacefully with understanding. No nation or race can live in isolation from the rest of the world.

The development of destructive weapons of war coupled with the concept of total war and climaxed by the unleashing of atomic energy has made us all aware that war and its causes must be attacked and controlled in the life of humanity if the world of men and their civilization is to survive. Men are forced to think in terms of the whole world.

It is also clear that the religion and civilization of the white part of the world no longer can assume its acceptance by the colored races as being synonymous

with progress, democracy, and Christianity. We are becoming increasingly aware through more accurate knowledge of their life that the great masses of the Orient are not just undifferentiated heathen, but that they too have national and racial pride and religious devotion.

The world today is a vast and urgent problem which must be solved. It is the problem of the human heart so prone to evil, to cruelty, to injustice, and to sinful pride. It is the problem of Christian World Missions, but today the primary emphasis and concern has shifted. Thirty years ago youth believed they knew the Gospel message that was needed—it was the American application. What was demanded was messengers to take it to the waiting world. Today youth is more conscious of the need for a clear relevant challenging interpretation of the Christian Gospel that will meet the world's need. "Give us that", they say, "and there will be no trouble finding those to carry the message."

### III. *Factors in the Modern World that Call for a Clear Uncompromising Gospel*

#### (1) *The Confusion in the Church*

In attempting to confront the challenge of the Modern World to Christ, the first factor that needs to be dealt with is the confusion and irrelevance of so much that looms large in American Denominationalism. The conviction was expressed very firmly and unanimously in one discussion group of over thirty students that: (a) the Creed of the Christian Church needs to be declared anew in language that modern people can understand; (b) the implications of Christian ethics need to be given standing and unanimity among Christians. Before the message of salvation through Christ can be taken to the modern world, the messengers must understand it and be able to present it so that it will strike home to the heart of human need and sin. The point was emphasized over and over that the Christian church is a part of the whole world; and if it is to be the instrument of God's Grace, it must first repent, admitting that it is unnecessarily divided and lamentably inaudible, ineffective in the subject of Christian morals and in terms of the need of the modern world.

In another group discussing the subject of this commission, there emerged a deep desire for a re-expression on the part of the church of the essential doctrines of the Faith. The average modern person does not receive anywhere sufficient background to allow him to understand the theological language of the Creed, much less apply it to his modern situation. The church needs to recognize that, beginning at home and extending throughout the world, her mission is to tell the Gospel message in understandable terms. Paul and the Apostles preached and taught and wrote about Christ in a manner and spirit familiar to their contemporaries. They were understood. But today, men are bewildered by the terms and phrases in which the Gospel is presented. It has lost its meaning for the masses of mankind and seems irrelevant because the church has not yet clarified its position nor brought it down into language where men are.

Recent events have shown clearly that even the traditionally Christian part of the modern world no longer respects or obeys Christian principles of morality or worship except when convenient. In our own country, the common practice of people in the ordinary relationships of everyday life shows a constantly diminishing expression of courtesy, neighborliness, and respect for the rights of others. Christian principles and ideals of sexual purity and monogamous marriage are being violated without compunction. What is worse, the Christian convictions that once strengthened and emphasized these ideals are no longer held even in theory, and are frequently and flagrantly violated by members of the Christian church. This tendency, which clearly demands a rethinking and restatement of our Christian standards here in our own country, is present in a far more advanced stage in Europe and other so-called Christian areas of the world.

In addition to these discouraging facts existing even in the church itself, there is the growing realization that the drastic and serious changes which have taken place so swiftly in the modern world now require a fresh interpretation of Christian morality and faith. The past forty-six years have seen technical science and industry transform the pattern of humanity's existence, creating a civilization and way of life that has cut the moral and spiritual foundations from under the lives of millions of people. Great cities have suddenly mushroomed into sprawling giants all over the world; masses of men have crowded into them; home-ties have been severed, leaving behind the safeguards and guideposts for living which had been created over a long period of time. They have had to sacrifice growth which comes from accepting personal responsibility; to adjust themselves to the mechanical labor of the factory, to forget the creative art of the craftsman, to live with little privacy and less neighborliness under crowded conditions. All over the world mass living and mass production have taken out of life much of the independence, security, and satisfaction for the individual; and the substitutes have been in the form of frustration, loneliness, insecurity, wages, and the loss of individuality. Recreation, education and the home have become standardized, resulting in a subtle attack on man's sense of dignity and worth. Living in noisy loneliness in the city, a slave to his job, liberty has seemed less valuable than security; and man's once proud sense of being equal to any other man has dwindled into the humiliating consciousness of being lost in a mass of highly competitive humanity. This recent and tragic development constitutes a crucial challenge to the Christian Gospel, for if this trend continues it will threaten the very existence of what we call Christianity. W. T. Stace in "The Destiny of Western Man", page 124, says:

"Western civilization, especially as it appears in democratic countries and institutions, has for its inner soul or substance a special and peculiar cluster of ideas. I call them a cluster because they cling together. They imply one

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<sup>1</sup>W. T. Stace in *The Destiny of Western Man*. Published by Reynal and Hitchcock. Used by permission.

another. The chief members of this cluster are the ideas of (1) the infinite value of the individual; (2) the equality of all men (in some sense or other); (3) individualism; (4) liberty.<sup>1</sup>

The developing conditions described above are threats to this precious cluster and can destroy it unless there rises a new consecration to these convictions and a fresh reverence for their source which is the Christian Gospel. Hand in hand with the Christian faith democracy has progressed in the western world. Democracy is rooted in this group of ideas, and it cannot survive if they are destroyed. But, just as the Creed of the church needs to be declared anew in modern terms, it is imperative that democracy be rethought and put into relevant terms and practices which will strike a chord of response from the hungers, needs, and sins of modern life.

## (2) *The Demoralization of Europe*

Coupled with the conviction that there is a need to clarify confusion in the church itself was the realization that Europe, "the Cradle of Protestantism", desperately needs the Gospel of Christ.

The war laid waste many areas in Europe. The youth of the continent has been depleted by death. Those who are alive have been demoralized by famine, war, disease, and the disintegration of morals and customs. The churches, schools, and cultural movements of Europe have been demolished in wide areas. Substitutes for true religion and worthy faith are present in the forms of Fascism and Communism. The continent which gave us our church now needs desperately His Gospel.

It is too early yet for us to understand all the factors that entered into the terrible catastrophe that has overtaken Europe. One thoughtful Christian writer, describing the havoc wrought there, cites the tragedy of France in these words:

"The fall of France, though only one item in this historical situation, has been the most striking and the most shocking. France was a symbol of an entire kind of life that we had come to take for granted in the Western world. It represented the urbanity, the individualism, the humaneness, the intelligence that we had come to prize. Frenchmen were internationally minded, Frenchmen were relatively free from race prejudice, Frenchmen were thrifty, Frenchmen believed in freedom of speech, freedom of thought, and freedom of worship."<sup>1</sup>

The point Dr. Trueblood makes is that in France these characteristic traits were no longer rooted in a great faith but were operating on the momentum of the past, and hence were an easy prey to the ruthless aggressiveness of Nazism. Many, many years ago religion exerted an influence and a power in France. As that influence and power receded, these gracious and attractive qualities in modern

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<sup>1</sup>*Predicament of Modern Man* by Trueblood. Published by Harper & Bros. Used by permission.

life seemed to survive and flourish, but because the roots were gone, France could not survive her catastrophe. To the Northeast, traditionally Christian Germany had shaken off her Christian faith and traditions and had substituted a ruthless, vicious, and barbaric faith. Here in the very heart of the continent where Christianity became the root of culture and life, two of her greatest nations in our modern world have shown themselves to be weak and incapable of surviving in the spirit and faith of Christ. It is not easy for us who live in this country to grasp the fact that what happens in Europe is of serious consequence to us. Yet, we cannot isolate ourselves from the dangerous tendencies and trends which show themselves across the Atlantic. We need to realize that if the Christian faith could crumble in the life of two great nations in the modern world, then this continent, so long a Christian continent, could also become the prey of Totalitarian power-culture in the forms of Fascism and Communism; and that for the strengthening of Christianity in the world, this continent must be won back to Christ. And we need further to remember that the citadel of the Christian faith here at home must be strengthened where it is weak lest the same fate threaten us. We cannot ignore or dismiss lightly the terrible opponents of Protestant Christian principles that have arisen in Europe. That demoralized continent must be re-moralized and re-vitalized for Christ.

### (3) *The Resurging Vitality of the Orient*

In the Orient the Christian Gospel confronts a tremendous task and a breathtaking challenge. The end of the war has seen many new factors emerge in the life of Oriental peoples. In India and China as well as among other peoples, there has emerged a strong racial and national consciousness and an impatient resentment of the traditional white man's domination. The defiance of Japan toward our own country was a plain demonstration of a trend that seems to be present in a less developed state throughout the east. Certain factors that contribute to this resentment seem to have direct bearing on Christian World Missions. The first of these is that European and American industrialism has entered these lands aggressively, changing the traditions and attacking the principles on which their life is founded, while undermining their culture. In a great many ways the economic and material characteristics of our culture are invading and influencing the lives of these peoples, creating tensions and hatreds, as well as disturbing their customs and practices.

Along with this infiltration by our economy and industry and the development of political relations which have frequently seemed unjust to the people native to these lands, there has come the Christian Church. The church has been faithful to the doctrine of Christ, but has clung largely to its American trends, being too strictly denominational and too frequently unaware of the values in the tradition of the people as well as the deeper needs of their daily life. Even where this awareness has existed the church has too often lacked resources and missionaries adequate to meet the challenge.

The entrance of India, China, and Japan into this recent war has given to millions of youth in the Orient a new knowledge of our American technology. In these lands our industrial system has been introduced rapidly and successfully. Now the Christian Church must carry Christ from a land that has emerged the most dominant and powerful victor in their recent conflict to a generation that has learned from us the secrets of our military strength. We go to a generation that has known terrible suffering and privation—a generation that is also aware of the other great power in the modern world—Communism. The day for an otherworldly, strictly personal Christian message is gone; the challenge of Christ to all the impulses, ambitions, and relationships of humanity is the only message that can meet the new situation in the modern world.

Not only so, but we must take Christ into the need of the Modern Orient, knowing that we meet not simply "heathen" religions but great cultures and faiths, some older than our Christian Faith and with millions of adherents. China has a religious faith that reaches far back into antiquity; the philosophy of Confucius and her other ancient sages contains many noble teachings. The fanaticism of the Japanese in the recent war bears testimony to their intense national and cultural devotion. The recently publicized trouble in India reveals two intensely and highly organized cultural groups in that great nation—the Mohammedans and the Hindus. Each of these groups is extremely partisan. There are antagonisms in their religions and cultures which set them at odds with each other and with the British, serving to dramatize this important factor of which we have been only dimly conscious in this modern world; namely, the fact that Islam, Hinduism, and Buddhism are far from dead faiths. They are vital, commanding the loyalty of great sections of the world and must be taken into account. But it is also true that while these cultures and religions affect us little, our Christian civilization from America and Europe has touched them and influenced them at many points. Christianity alone can offer a hope for the world, for our faith has a universal Savior and a sense of world fellowship which these natural religions lack.

The new vitality of the Orient challenges the Christian Church with its awakening racial and national consciousness. Perhaps the one single outstanding characteristic of the so-called Christian part of the world has been its intense nationalism coupled with a sense of racial superiority. National ambition and expansion has been the main factor in the extension of the influence and control of the great nations of Europe and the United States, over the rest of the world. A lack of intense nationalism and of racial sensitiveness on the part of the colored races contributed to their susceptibility to our domination. Now two alarming facts confront us. Today we are at the point where nationalism alone cannot survive. Some form of international cooperation and understanding is essential to preserve civilization, and at their crucial moment, as a result of our wars, the countries of the supine Orient are becoming aggressively nationalistic and racially sensitive.

At the heart of the Christian Gospel there lies a fellowship in Christ, a spirit of brotherhood that transcends nation, race, and class. It is the possession only of those whose hearts Christ has changed, whose eyes He has opened. It is the only counter-attack that has the assurance of victory over the formidable force of national and racial hatred. This redemptive power must be carried in clear and uncompromising lives dedicated to His Spirit into the Orient if this section of the world with its resurgent vitality is to be turned to the ways of life and right. The situation demands the Christian Gospel—not Americanized, but presented directly and simply, relevant to the developing patterns of this changing Orient. Nowhere does the need of our day for courageous and complete Christian commitment show itself more clearly than in this great area of the modern world. Here Christ must win adherents of ancient cultures to Himself; people who have much to bring to His Kingdom, and to whom His Kingdom has much more to bring.

#### (4) *The Secularism and Superstition of Latin America*

The word “secular” stands opposed to the word “sacred”. A secular attitude is one that has no regard for the spiritual but is totally absorbed in the material and the temporal. That is to say, a secular life is lived when one takes no regard for God or immortality or for absolute principles of right or wrong, but finds sufficient satisfaction in worldly pleasure, success, and prestige however gained. Secularism is a serious threat to Christianity throughout the world, due to the breakdown in morals and the inadequacy of religious faiths to challenge its growing temper which is fed by the tremendous preoccupation of men with technical science and the power and wealth it affords. This world-centered attitude toward life is spread throughout the world, but it has a deadening grip upon the life of Latin America. Strangely enough, in this fascinating continent to the south of us are to be found two terrible foes of Christianity and liberty—secularism is one and superstition the other. For in Latin America there are masses of people living in ignorance and squalor whose religious life has been centered around a decadent Roman Catholic Church which has preyed upon their ignorance and fanned their superstitions to a fever heat. In reaction to this, the privileged classes of these countries have largely rejected all religion and become utterly secular.

Protestant Christianity has won a foothold in Latin America, but that is all. This great continent scarcely touched by our two world wars, rich in natural resources, possessing a culture older than ours, lies fallow for the Christian Gospel; its challenge is real, for Latin America will play an increasingly important role in the world of tomorrow.

#### (5) *The Threat of Power Culture*

In the discussions above, this Commission has attempted to set forth some general factors that challenge the Christian Gospel as they show themselves in

the life and culture of mankind in different parts of the earth. In this concluding section it is intended to present some conclusions about the most serious challenge of all in our modern world.

For there has appeared clearly in our modern world a formidable and deadly enemy of Christ who must be defeated if mankind is to survive, and the battle cannot be postponed. This is no new enemy with which we have to deal, but one that has assaulted Christ and humanity in every generation. This enemy has been repulsed many times but never crushed and once again he presses at our very gates. He could be seen clearly when Pilate and the Jews collaborated to crucify Christ. Martin Luther and John Calvin launched frontal attacks against him in the Protestant Reformation. They saw his presence in the usurpation of Power in the part of the Medieval Church over the consciences and individual freedom of men. He was repulsed and our forefathers pushed him into full retreat with the creation of constitutional government and the establishment of the principle of religious liberty in the major part of Europe and in North America. Slowly and insidiously he has been fighting his way back and now the evidence of his growing power is clearly revealed.

The basic evidence of this enemy of Christ is revealed in the development of what we popularly call "power politics" but which is more accurately named "Power Culture". Politics has to do with only the government and organization of society which is a part of culture. Culture signifies all of the life and relations of man in society. Today the lust for power and the use of power to control and order the lives of men is the predominant factor in the life of the world. Law and liberty are grounded in Justice, and law is conceived to restrain unbridled power and to protect and sustain human rights. The Bill of Rights in our Constitution is the foundation of the spirit of Justice and Law in our country's framework, in order to protect human consciences and human liberty against undisciplined power. This Bill of Rights has never been universally or consistently applied in our country, but it has been both our ideal and the inspiration of continued progress. The progress that has been made and the devotion to these rights that has been burned in our hearts has been fed by the moral sensitivity of the American people, the source of which has been basically our Christian faith and heritage.

"The price of liberty is eternal vigilance", and the Christian faith of our forefathers has provided the conscience and voice of our idealism. Today there is alarming evidence that this faith and conviction is no longer as alert and apparent as it once was. In the modern Christian world, both abroad and here at home, rights of citizenship and even human rights of life, liberty and the pursuit of happiness, have been disregarded and sometimes flagrantly violated in contempt of law. So far there has only been a few effective protests from Christian forces and frequently there has been undisciplined participation by professing Christians.

The Christian religion places at the heart of life, not power but service, not

some men as masters and others as slaves, but men as brothers and neighbors. In the findings of every group that contributed to this report, there was the confession of perplexity because so much tension exists between the forces that are shaping the modern world and the Christian ideal and faith. Even Christian youth is tempted to be skeptical about the relevance of the Gospel in the modern world. This tension which exists is real. The ideal of Power is opposed to the Christian ideal of the Saviorhood of Christ and His power to restrain force and bind mankind into a worldwide community of neighborly respect. The battle is joined and every man must take sides.

The rapid rise and tremendous strength of Fascism and Communism as they appeared in the second world war are proof that the Christian ideal and commonly accepted concept of Progress are being challenged by what some have called "a Mortal God".<sup>1</sup> All over the world men are surrendering their souls to the state and even in our own country there have been recent court decisions which can potentially limit and restrict our traditional religious freedom.<sup>2</sup>

A primary reason for the aggressiveness of the Power principle in our modern world has been the lessening of the hold of religious faith and morality on the lives of people. The last half century has seen the unprecedented development of science and invention. A corollary of this has been the creation of a highly complex and monopolistic economic system which has concentrated wealth and power in certain nations and groups. Along with this there has permeated into the minds of people everywhere new and uncorrelated knowledge and theory about the natural universe which opposes their accepted ideas. Meanwhile, the Church has resisted change in creedal interpretation, worship and moral application which would challenge the new expressions of age old sin and pride.

Great masses of mankind have lived within the very shadow of the Church and have never been challenged with the Christian Religion, but they have been greatly influenced by secular education, literature and conditions of labor.

Under the complex conditions of society there has come into existence the demand for highly specialized knowledge if one is to earn a profitable place for himself in the industrial or professional vocations of modern society. Youth no longer has time to be educated in philosophy, ethics, history and culture, but must hasten to get preparation for a highly specialized place in some narrow field. At the very time when a broad knowledge of human history and a high faith in human destiny under God is needed, there is a minimum of provision for these resources. Mankind therefore, faces a potentially terrifying future with a weak faith and limited knowledge in the affairs of the human soul.

To climax this condition there has come the alarming extension of destructive

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<sup>1</sup>Paul Hutchinson, *The New Leviathan*, pages 2 and 20.

<sup>2</sup>*Ibid*, pages 27-36.

power that resides in the hands of nations. In trying to understand the modern world one cannot act as though the atomic bomb does not exist. This second world war witnessed the development of a new and horrifying type of conflict. It is a war in which men as individuals count for little. It is impersonal "total" war in which whole nations fight and the outcome of which depends upon which group of scientists releases the greatest destructive power most quickly.

It is generally agreed that the discovery of "atomic power" is one of mankind's basic achievements. It ranks with the discovery of fire, the wheel, the boat, the compass, steam and so on. Dr. Paul Hutchinson however points out that every single basic discovery of man in the past was made in an effort to enlarge and improve the life of mankind. Atomic energy however, was released in an effort to destroy.<sup>1</sup> It has destroyed not only human lives, but the confusion that has existed for so many generations about the goals and means of human life and peace.

The World cannot continue long a battle ground for great Powers, each bent on subduing the earth unto itself. Man has learned much about the universe of which he is a part, but he has lost the understanding of himself. The greatest single challenge in the Modern World is the one which a resurgent Christian Faith alone can meet.

The souls of Men are empty without a faith in the God who created them and whose righteousness alone can provide the standard and source for life in the world. Jesus Christ in His Teaching Life and Death has shown us the way, offered us that Life and challenges us to accept the Truth of God which alone suffices.

The Society of Mankind must be welded into a Community where justice shall prevail or the order of life and the ideal of one world under God shall be the goal of all endeavor—only the Christian Faith is sufficient for these things.

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<sup>1</sup>*The New Leviathan*, Hutchinson.

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## COMMISSION II

### THE SWEEP OF MODERN MISSIONS

ANSLEY C. MOORE

*Religion is humanity's oldest allegiance and will live when all the Caesars are dead. Prophets, mount your pulpits; the gospel must again today, as in every crisis, save the world.*

—DAVID LLOYD GEORGE.

As religion is the deepest and holiest concern of man, the entrance of the Christian religion into history is the most momentous of all events. It is the end of the old world and the beginning of the new. It was a great idea of Dionysius "the Little" to date our era from the birth of our Saviour. Jesus Christ, the God-Man, the prophet, priest, and king of mankind, is, in fact, the centre and turning-point not only of chronology, but of all history, and the key to all its mysteries. Around Him, as the sun of the moral universe, revolve at their several distances, all nations and all important events, in the religious life of the world; and all must, directly or indirectly, consciously or unconsciously, contribute to glorify His name and advance His cause. The history of mankind before His birth must be viewed as a preparation for His coming, and the history after His birth as a gradual diffusion of His spirit and progress of His kingdom. "All things were created by Him, and for Him." He is "the desire of all nations." He appeared in the "fulness of time," when the process of preparation was finished, and the world's need of redemption fully disclosed.

Philip Schaff *History of the Christian Church*. Published by Charles Scribner's Sons. Used by permission.

## THE SWEEP OF MODERN MISSIONS

It was a *young* man who expressed the daring dream in a prayer, "Thy kingdom come, Thy will be done *on earth* as it is in heaven." Only youth talks that way. It was this same young man who challenged other youth with the amazing word, "If any man would come after me, let him deny himself and take up his cross and follow me." He was only thirty-three when He died, so His words which have changed the course of continents fell from young lips.

It was a Christian student movement, the Student Volunteers, that adopted the venturesome slogan, "the evangelization of the world in this generation." It was young people in the nineteenth century who took seriously such bold and revolutionary statements as this: "Our field is the world. Our object is to effect a moral revolution in the entire human race," and it was a young Northern boy who said in 1836 that he arrived at his decision to be a missionary by asking himself this question: "How can I exert the most influence upon the ultimate conversion of *the world?*"

Little wonder that young people have led the way in Christian missions. Just as the youth of the world bore the brunt of the fighting in the late World War, so young men and women have been called upon to carry the load in pushing back horizons for Christ. This is not to say that older missionaries have not done their share, and more. But as in war where unreasonable demands are made upon human endurance, where "missions" are hard and where nerves are on edge for days on end, young men must be used whose sinews are fresh and whose bodies are not easily tired. So the spearhead of the attack in planting Christianity around the world has often been led by youth. This is no accident. Young people, in addition to their superior physical strength and enthusiasm, can adapt themselves to new customs and situations. Youth can learn new languages more easily than older people and is not usually bound by traditions which hinder one in a new land.

### Three Flaming Dates

This Commission Report has to do with "The Sweep of Modern Missions." A little reflection will make it clear that modern missions did not just happen, that modern missions root back in the medieval period, and indeed, on back in apostolic times and to the teachings and the life of our Lord. Our method in this Report will be to present modern missions by presenting *modern missionaries* in the belief that young people prefer biography perhaps to any other type of literature. At this point it may be well to call attention to three flaming dates which are memorable in the grand sweep of missions. They are 44 A.D., 53 A.D., and 1792 A.D. Every Christian student should remember 44 A.D. as the date of *the apostles of ancient missions*—the year when the Holy Spirit said, "Separate me Barnabas and Saul for the work where unto I have been called them"; 53 A.D. as the date of *the apostle of world missions*—Paul's departure for Europe; and 1792 A.D. as the date of *the apostle of modern missions*—William Carey.

## Christian Missions Defined

Before taking a bird's-eye-view of missions, perhaps it would be well to define this world enterprise which is commanding our attention and which has called some of the best youth of every generation to its ranks.

A clear definition of "Christian Missions" is given by Robert H. Glover in *The Progress of World-Wide Missions*:

"Christian Missions" is the proclamation of the Gospel to the unconverted everywhere according to the command of Christ.<sup>1</sup>

The word "missions" comes from a Latin word *mitto* which means "I send." Every missionary considers himself a "sent one." He is the commissioned agent of Christ who has sent him out. This explains why the missionary, called of God to this task, is not turned back by hardship or discouragement. His Lord has given him the order to go. As a loyal servant, he obeys.

## They Went Singing

The strangest, most fascinating, and unbelievable tale ever told is not found in fiction or in the history of the rise and fall of governments and empires, but in the story of the spread of the Christian church, in the history of missions. Today one-third of the population of the earth belongs to the Christian enterprise. This is quite hard to believe when one remembers that this movement sprang from obscure people of no influence or wealth, in a strange, faraway land which had no army or political power, and more particularly does it tax the credulity when we recall that its first Leader was a despised Jew who was rejected by his own people, and finally condemned to death on a shameful cross by a foreigner. This strange young Jew left behind Him after His fateful death nothing but His teachings, and the conviction on the part of a few that He was God. He had counseled His followers not to let the inspiration fade, the movement die. "Go!" He had cried, and they went. Ere they won this one-third of earth's men, they must explore hostile territory; face prison and death; learn thousands of languages and dialects; convert savages; suffer torture; fight slavery, drink, prostitution; establish schools and hospitals and churches; and do a thousand other unheard-of tasks. The point is, they went. They went singing. Thomas Hastings' "Hail to the brightness of Zion's glad morning" made many hearts leap with its vision of a new day, "Joy to the lands that in darkness have lain!" "Hail to the millions from bondage returning!" Reginald Heber lightened the weary miles of many a missionary as he trod the by-paths of the world with "From Greenland's icy mountains . . . They call us to deliver their land from error's chain." Isaac Watts had planted the dream in many hearts with his great hymn. "Jesus shall reign where'er the sun does his successive journeys run, his kingdom stretch from shore to shore till moons shall wax and wane no more."

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<sup>1</sup>Robert H. Glover in *The Progress of World-Wide Missions*. Published by Harper & Bros. Used by permission.

great hymn. "Jesus shall reign where'er the sun does His successive journeys run, His kingdom stretch from shore to shore till moons shall wax and wane no more."

### **1. Apostolic Missions (A.D. 33-100)**

It all began at Pentecost. "And they were all filled with the Holy Spirit . . ." (Acts 2:4) Simon Peter marched into Judea. Philip marched into Samaria. Paul and Barnabas marched into Paphos, Pamphilia, Pisidia, and Lycoania. On his second missionary journey, Paul found himself at Troas, the extreme western tip of Asia Minor, on the shores of the Aegean Sea, an expedition which has been said to have out-rivaled that of Alexander the Great when he carried the arms and civilization of the Greeks into the heart of Asia, of Caesar when he landed on the shores of Britain, and of Columbus when he discovered the new world. Gazing across the "silver streak of the Hellespont" he looked toward Europe on the opposite shore. Paul now was within the charmed circle where for ages civilization had had her home. Just beyond the narrow strait lay Greece and Rome, centers of political, intellectual, and military might. See him go! Philippi! Thessalonica! Beroea! Athens! Corinth! then Ephesus, Jerusalem, Rome, and death!

By the end of the first century Christ had been preached from Babylon to Spain, three thousand miles, and from Alexandria to Rome.

Now see them come, the messengers of Christ carrying this good news of God's redeeming love. Look at them as they come over the brow of the hill toward modern times leaving behind them the apostolic era, marching into the period:

### **2. Early Church Missions (A.D. 100-313)**

During this period the seven churches mentioned in the Apocalypse flourished and the church spread through Asia Minor. There were a few flaming names such as Ignatius, Justin Martyr, Eusebius, and Jerome who gave us the Latin Vulgate Bible. Pantaenus went to India in 190 A.D. Christians evangelized through Italy to Gaul, to Vienna, and to Paris. Others crossed the Rhine to the Germanic tribes, to the British Isles and to Spain. Tertullian said in the third century, "We are but of yesterday, and yet we already fill your cities, islands, camps, your palace, senate and forum. We have left you only your temples."

But a wicked world would not permit the spread of so much light. Just as our Lord was crucified, so the infant church of this period was persecuted. Like her Lord also the church of this age triumphed with a resurrection. Persecutions put the lifeless bodies of 175,000 martyrs into the catacombs of St. Sabastiano in Rome. However, some of the brightest chapters in all the annals of the church were written during these dark days when the church was undergoing her great crucifixion.

See them come into that section of church history known as:

### **3. Early European Missions (A.D. 313-800)**

Constantine made Christianity the religion of the state. As a result great

hordes of unconverted pagans now poured into the church. Religious leaders began *defending* the faith instead of *propagating* it and missionary zeal faded. But some, a few, still held the torch high and knew the love of God and went to tell men about it.

In this period Ulfilas went to the Goths, north of the Danube. Augustine went to England. Martin, Bishop of Tours, went to Gaul (France). Patrick, the Scotchman, went to Ireland. Boniface went to Germany.

Here they come—these Christians who love their Lord—into another era:

#### 4. The Middle Ages (A.D. 800-1517)

This was the age of the Crusades. There were seven of them from 1095 to 1272. The purpose of the Crusades was to free the Holy Land from the Moslem. They failed in this, but out of the Crusades there came the monastic orders: the Benedictines, the Franciscans, the Dominicans, and the Jesuits, and these became the centers of great missionary activity. Out of the Crusades there came also Raymond Lull, the greatest of all the missionaries to the Moslems, who showed the world what the Crusades could have done had they used spiritual power rather than the force of arms.

#### 5. Missions at Rest (A.D. 1517-1792)

Missions now had a long rest, from 1517 until 1792, for Luther, Melancthon, Calvin, Zwingli, and Knox were concerned as Reformers not with missions but with ecclesiastical corruption and heathenism within the church. But those who love Christ, and follow Him, cannot forever remain at home. It is of the nature of Christianity to be on the march. Our religion has itching feet. It cannot settle down. It has a vagabond nature, the spirit of the rover whose feet must be upon the highways of the world. When Christianity settles down, it becomes stagnant. When it strikes its tents and begins to move upon the highways and the high seas of the world, it remains virile, for then it is true to its nature.

See them come, marching toward us, these amazing followers of Jesus, bringing with them the dawn of a period the like of which the world had never seen. They now usher in:

#### 6. Modern Missions (A.D. 1792 to the Present)

By this time the Renaissance had freed both the religion of Christ and the minds of men from the dust of the Middle Ages. Colonizing, inventions, and the Revival of Learning all have now changed the face of the earth. Cobwebs are being cleared from the eyes of men. The alarm clock of human progress is ringing vigorously. A new day has dawned for the church and the world.

## The Father of Modern Missions

WILLIAM CAREY

Into this new modern world there marched an eighteen year old lad who, out of a deep religious experience, joined the Baptists and began preaching. William Carey, the father of modern missions, was born to poor parents in the English Midlands in 1761. This boy had a marvelous gift for languages and he mastered Latin, Greek, Hebrew, French, and Dutch. He was interested in Cook's "Voyages Around the World" and in geography. He heard about David Brainerd's missionary work among the American Indians, and the Apostle Paul was one of his heroes. Carey taught school, then began preaching, and to support himself as a pastor he took a job as a cobbler. Over his work bench he hung a map of the world on which he would write information about the various countries.

Because of his interest in languages, geography, travel, and especially his deep religious experience, it was natural that Carey's thoughts should be turned sympathetically to other lands. The conviction grew on him that it is the inescapable duty of Christians to carry the Gospel of Christ to the heathen.

At a ministers' meeting in Nottingham the moderator asked Carey to suggest a subject for discussion. His proposal was "The duty of Christians to attempt the spread of the gospel among heathen nations." It is said that the moderator, revealing the indifference to missions of that day, thundered at the young preacher, "Young man, sit down. When God pleases to convert the heathen, He will do it without your aid or mine."

The compelling conviction, however, that God's love extends to all mankind and that all men should have the gospel had seized this young William Carey, and he persistently pressed the idea upon his generation. Shortly thereafter he published "An Inquiry into the Obligation of Christians to use means for the Conversion of the Heathen." It was on May 31, 1792, that Carey preached his famous sermon from Isaiah 54:2,3. When he said in this sermon, "Expect great things from God," and "Attempt great things for God," such a profound impression was made that the first Baptist Missionary Society was formed and Carey offered himself as the first missionary. The date of the preaching of this great sermon, May 31, 1792, is considered the birthday of modern missions.

Many obstacles had to be overcome by Carey in these early days of the modern mission movement. The East Indian Company was opposed to missions, so passage was refused him in their ships. Finally, he secured passage on a Danish ship and the crossing to Calcutta required five months. As he left for India, William Carey flung a thrilling challenge to his contemporaries at home, "Yonder in India is a gold mine. I will descend and dig, but you at home must hold the ropes." Further tests were to come in the form of opposition from the civil government of India, and financial worries, but his faith held firm. In spite

of many trials, he labored for Christ for forty-one years in India until the ninth of June, 1834, when he died.

While Carey preached, did pastoral work, and won individuals for Christ, his great work in India was in the field of translations. Under his supervision translations of the Scriptures were made in 35 languages or dialects. He compiled and published grammars in the Sanskrit, Bengali, Marathi, Telugu, and Sikh languages. One of his monumental contributions to India lay in the field of social action. It was largely through his efforts that a law was passed in 1801 prohibiting the throwing of children into the Ganges as sacrifices, and another in 1829 doing away with the "suttee" rite of burning widows on the funeral pyres of their husbands.

Thus the great eighteenth century revival which produced John Wesley and the Methodist Church, the spiritual awakening of England and the first Sunday School, also brought the modern missionary movement, the leadership of which belongs to a Baptist lay preacher, a cobbler, William Carey, whose life and work gave the greatest impetus to missions since the apostolic days.

### **The Father of American Missions**

SAMUEL J. MILLS

Just as William Carey was the guiding spirit for English missions, so Samuel J. Mills, son of a well-known and beloved minister, became the father of American missions, although he never went as a missionary himself.

Mills entered the freshman class of Williams College, Williamstown, Massachusetts, in 1806. The skepticism of the French Revolution was sweeping American college campuses and there was great indifference to religion. From his mother this freshman had learned to think of the world as belonging to Christ, and she, long before, had "consecrated him to the work of missions."

Freshman Mills immediately showed this capacity for leadership in prophetic movements and he could win the interest of more able men than himself. He early joined a prayer group meeting across the river from the campus and became its leader. Those wanting personal counsel sought him for conferences. It was the custom of this prayer group to go to "the bottom of the valley" to have a prayer together, and to talk of their responsibility for the nations of the world.

One hot summer afternoon five members of this little fellowship, two of them sophomores, three freshmen, met in a maple grove for prayer. There were Samuel Mills, James Richards, Francis Robbins, Harvey Loomis, and Byron Green. As their meeting opened, a storm arose and there was heavy thunder and lightening. They ran for the campus, but the storm did not develop so they dropped by the side of a haystack and the meeting was continued. Mills spoke of Asia and of the need of those lands for Christ. He made the point that Christian students

must go as missionaries else these lands would never be won for Christ, and the further point that they must be willing to go when they prayed for these peoples in other lands.

These students continued to meet and on September 7, 1808, they organized the "Society of Brethern" "to effect in the persons of its members a mission or missions to the heathen." Mills dreamed of making their organization intercollegiate so he made a trip to Yale to try to interest others in missions to heathen lands. In 1810 he matriculated at Andover Seminary where the "Society of Brethren" grew, taking in Adoniram Judson of Brown, Samuel Nott of Union College, and Samuel Newell of Harvard. It is said that Mills had an amazing ability at taking another student by the arm, and as they walked talking with him about his obligation to missions. Since there was no American foreign mission society, this group of Brethren at Andover Seminary petitioned the General Association of the Congregational Churches of Massachusetts to do something about a mission to the heathen, and at the same time they offered themselves as the first missionaries. This unheard-of act by these students resulted in the formation of the first American Foreign Mission Sending Society. Two years later, in 1812, five of these young men were ordained and they sailed for Calcutta. Because of his ability at awakening the churches at home to this call, Mills was not among them but remained in America. He expected to go to Africa as a missionary, but this dream was never realized. He went to Africa on an inspection tour but on the way home to report his findings he died. "At sunset his body was committed to the ocean," writes Clarence Shedd, "whose waves have since borne tens of thousands of American college students to every race and nation of the world to proclaim the good news of Jesus for which Mills laid down his life." Although he never became a foreign missionary, many think that he exerted more influence upon missions than any other American. Young people today can appreciate these words of Mills: "Though you and I are very little beings, we must not rest satisfied until our influence is felt to the remotest corner of this ruined world."

## The Father of Chinese Missions

ROBERT MORRISON

The pioneer Protestant missionary to China was also a young man of stalwart character and exceptional gifts with languages. Robert Morrison was sent to the Chinese by the London Missionary Society in 1807. His early experience somewhat paralleled that of William Carey. He came from humble folk but early received a good education. The East India Company refused him passage in one of their ships so he went to Canton on an American ship. A New York shipowner sneeringly said to him, "So then, Mr. Morrison, you really expect to make an impression on the idolatry of the Great Chinese Empire?" The clear-headed young missionary replied, "No, sir, but I expect God will."

Every obstacle imaginable was set before this young man in China. He was not welcomed by the Chinese. To learn the language he had to wear Chinese clothes and hide in the daytime, but after two years of hard work in language study he was employed by the East India Company as a translator which gave him financial security and the opportunity of staying in China. While doing limited evangelistic work, Morrison completed the translation of the New Testament in 1813, and of the whole Bible in 1818. He published a Chinese dictionary of six volumes and other works. It took him seven years to win his first convert and in 1814 he baptised Tsai A-ko, the first known Chinese Christian. One writer on Chinese Christian missions has summed up the life and work of this great pioneer Christian:

"The missionary life of Dr. Morrison covered but twenty-seven years, but in view of the circumstances and the difficulties of the time, his achievements are almost incredible. Although his actual converts were less than a dozen, and although he was excluded from all but a corner of the land to which he devoted his life, yet by his literary labors he laid the foundations for all future work, and by giving the Chinese the Christian Scriptures in their own language he captured a commanding position in the very heart of the land to be possessed. 'By the Chinese Bible' he said himself, 'when dead, I shall yet speak.'"

### **"The God-chosen Apostle of Burma."**

ADONIRAM JUDSON

We have already seen that in the little group of college boys known as the "Society of the Brethren," led by Samuel J. Mills, there was a new-comer to the ranks whose name later was to become by far the most famous of all in that widely-known group, Adoniram Judson. This Andover Seminary student headed for India in 1812. On this voyage the Judsons, knowing they were to meet the Baptist, William Carey, studied the point on which they differed with him and came to the conclusion that they should themselves become Baptists, and as a result they were immersed upon their arrival in Calcutta. This action of the Judsons led to the formation of another foreign mission society in the United States by the Baptists, which immediately undertook the support of these missionaries. The Judsons were forced to leave India by the antagonism of the East India Company and herein one sees plainly the guidance of Providence, for another land had been prepared for the life-work of these fine missionaries. Judson and his gifted wife landed at Rangoon in Burma in the summer of 1813.

Just as Moses was forbidden to cross the Jordan and enter the land of his dreams, and just as Paul was forbidden to enter Bithynia so that he would turn west and plant the Gospel in the Western Hemisphere, so the Judsons had the doors of India slammed in their faces only to have undreamed-of opportunities open before them in Burma. "There, among its wild tribes, was a people pre-

pared for the Lord. The Karens had for centuries nourished the tradition of white teachers ere long to appear among them, bringing the Book of God. When such a teacher came, they gave ready ear to his message."

After years of extremely difficult toil for Christ and the Kingdom, Judson's harvest was plenteous. He had been thrown in filthy native jails during the war of 1824 between England and Burma, had suffered brutal treatment and much physical agony, but after two years he was released due to the efforts of his consecrated wife, Ann Hasseltine Judson. When he died in 1850, unlike the small handful of converts left behind by Robert Morrison in China, Judson had the happy satisfaction of knowing that 63 churches existed as a result of his beginnings in Burma, with a membership of over 7,000, and a missionary staff of 163 workers. Ere he died, Judson translated the Bible and compiled a Burmese dictionary. Devil-worship had a strong hold upon the Karens and the grip of Buddhism was tremendous. With this dark cloud hanging over him testing his faith in the clear shining beyond, someone asked Adoniram Judson what the prospect was for his work. His reply reveals the stature of the man, "It is as bright as the promises of God."

This man of God has been called the greatest of all American missionaries, and it has been rightly said, "Adoniram Judson is surpassed by no missionary since the Apostle Paul in self-devotion and scholarship, in labors and perils, in saintliness and humility, in the result of his toils on the future of an empire and its multitudinous peoples."

Thus it is clear that Samuel J. Mills, Adoniram Judson, and their fellow students had a mighty part in turning the thought of the American churches toward other lands. Without the clear vision, the fearless courage, and the unrelenting perseverance of these college boys, the history of the Christian church in the past two centuries would be quite different.

## The Father of African Exploration

DAVID LIVINGSTONE

It was a Scottish boy, born in the Spring of 1813 in Lanarkshire, Scotland, who became the most famous of all modern missionaries. David Livingstone attended classes in medicine, Greek, and Theology at Anderson's College in Glasgow and then was accepted as a candidate for foreign mission service by the London Missionary Society. After taking his medical degree in Glasgow in the Faculty of Physicians and Surgeons, it was decided to send him, not to China as he preferred, but to Africa, which was a great disappointment to him. But God's purposes run very deep and often He is guiding our affairs from above without doing violence to our freedom. Livingstone went straight to the station established twenty years before by Robert Moffatt at Kuruman, Bechuanaland, where he spent two years trying to locate a suitable place on the outskirts to

settle. "During these two years he became convinced that the success of the white missionary in a field like Africa was not to be reckoned by the tale of doubtful conversions he could send home each year—that the proper work for such men was that of pioneering, opening up and starting new ground, leaving native agents to work it out in detail. The whole of his subsequent career was a development of this idea."

After a short period of settled missionary work, Livingstone set out upon his first great journey into the heart of Africa, a journey which took him four years. He traced the Zambesi to its source, crossed to the western coast and then retraced his steps across the continent to the Indian Ocean, a distance of 11,000 miles. On this journey he discovered the beautiful and famous Victoria Falls. Returning to England after much hardship and suffering, he challenged his student audiences at Cambridge and Oxford with these words: "Do you carry out the work which I have begun. I leave it with you." From this university missions were sent out to other lands from Oxford, Cambridge, and the Universities of Durham and Dublin.

It was under official appointment of the British Government and as an agent of the Royal Geographical Society that he returned to Africa in 1858. The last fifteen years of his life were spent in daring exploration which was for the ultimate purpose of missions. He rejected an offer to go back to Africa simply as a geographer. "I view the geographical exploration," he said, "as only the beginning of the missionary enterprise." At a terrific cost in strength and personal health, Livingstone discovered the fountain-head of the Nile, charted the course of the mighty Congo, and discovered certain lakes in Central Africa, but more particularly, he opened up this great continent to a flood of missionaries and explorers. His communiques to England telling of the horrors of the slave trade aroused so powerful a feeling against this practice that the death-blow was struck this inhuman traffic.

Cheered by the arrival at Ujiji in 1871 of a relief expedition sent out by the *New York Herald* and headed by Henry M. Stanley, Livingstone pushed north, then east, and April of 1873 found the natives carrying the great missionary-explorer on a litter, for he was ill with exhaustion and fever. On May 1 his helpers found "the great master," as they called him, kneeling beside his bed, dead. His faithful African servants, Susi and Chuma, preserved as best they could his body in the sun, then carried it, together with his valuable papers and instruments, all the way across Africa. His remains lie today in Westminster Abbey along with England's great. Across Africa, this kindly Scotchman left a trail of warm feeling for the missionary among the tribes. Everywhere they treated him as a superior being. "Personally Livingstone was a pure and tender-hearted man, full of humanity and sympathy, simple-minded as a child. The motto of his life was the advice he gave to some school children in Scotland—'Fear God, and work hard'."

## Christian Citizen of the World

JOHN R. MOTT

It is fitting that this hurried look at the grand sweep of modern missions should close with a vignette of one of the world's greatest missionary statesmen, a Cornell student who, beginning in 1890, influenced "most of the religious awakenings among students during the next three decades." The religious life of all centers of learning throughout the world have been affected by John R. Mott for more than half a century.

Back in Iowa in 1878 under the preaching of a Quaker evangelist, the new State Y.M.C.A. Secretary of Iowa, Mott and his father joined the Methodist church. Later at Cornell, after a great internal conflict between his desire to make a name for himself in the world and the voice of God calling him to unselfish service, and after hearing the great English cricketer, J. E. K. Studd speak, Mott was able to say to Christ, "My Lord, and my God." Rapidly now this sophomore was drawn into the religious and missionary work of the local Association. As a junior he attended the Mount Hermon missionary gathering where he began a life-long friendship with Dwight L. Moody, and as a senior he brought a revolution in the religious life of the campus and new life to the student Y.M.C.A. as its president.

Standing in a coal shed in Ithaca with a friend, Mott prayed that God would lead him in a decision as to whether he should accept the National College Secretaryship of the Y.M.C.A. God led him to accept and thus the students of the world became his parish and his hand was set to the task of guiding "the greatest religious movement of the century." Until 1920 Mott led the Christian student movements on American college campuses, and indeed his mind and heart were felt in Christian student groups in all lands. Dr. Clarence Shedd in *Two Centuries of Christian Student Movements* lists a few of the many superlatives used in various places as men have tried to put in words their praise of him: "depth and power of personality;" "spiritual nature inseparable from every fiber of his being;" "deep consecration;" "missionary passion;" "thinks in terms of continents, plans for the world;" "genius for leadership;" "marvelous strategist;" and "unusual insight into men."

It is not often that a man arises among us who can kindle in individuals love for God which would make them ready to go to the ends of the world to share their experience of God with others." Ignatius Loyola was such a man. John R. Mott is another. He has led Christian "missions" on hundreds of college and university campuses throughout the world and no man can number the students who have flung their young lives into the cause of Christ because of the inspiring Christian messages of this layman who at eighty-one is still easily the world's most influential missionary statesman.

## Into Tomorrow

Christian young people in the church today are world-minded. Modern educational methods, together with the travel experience of thousands of youth in the armies of our nation during World War II, have turned the mind of Christian youth to a world setting. We now see that the major problems of the world can best be solved by thinking in international terms. We also see that this world of nations can never live in peace as a Christian family until these nations become "one world" at the feet of Christ.

To bring this world to the feet of Christ must be the purpose of *Christian* youth. Just as young men and women have dreamed dreams in other days when the world was in a sorry plight, so today youth—following a young Christ—dreams of the day when His kingdom *shall* come, and His will *shall* be done on earth. It is true that young men such as Jesus, St. Francis, Savonarola, Loyola, Luther, and Wesley have produced the great creative religious ideas. Christian young people in their student groups have never stopped with dreams and they have always been impatient with mere talk. One of the characteristics of the Christian student movement, according to Shedd, has been a persistent attempt to formulate a program for action of its own and to do something about war, race, and the unchristian social order.

One of the marks of the missionary movement today, in which Christian youth has had a large part, is its ecumenical character. ("Ecumenical" means "general," "universal," "representing the whole church") The most widely representative missionary gathering ever held was the meeting of the International Missionary Council held at Tambaram, near Madras India, in 1938, when Christians from seventy countries were present. Back of this ecumenical gathering lay the World Conference on Life and Work at Oxford in July, 1937, and the World Conference on Faith and Order at Edinburgh in August, 1937. These were followed by the great World Conference of Christian Youth at Amsterdam in July, 1939. And back of all these lay the World Missionary Conference at Edinburgh in 1910 and the gathering on the Mount of Olives, near Jerusalem, in 1928.

Christian youth has suffered much in the orgy of war and will suffer perhaps more in the aftermath. Out of this crucible of suffering there *can* and *may* come a new flame—a flame of passion for making the world Christ's—a flame which will burn for a thousand years, forever! The missionaries have now gone into Africa, China, India, Burma, Japan, Korea, Malaya, the Netherlands Indies, the Philippines, Siam, Turkestan, Australia, New Zealand, the Pacific Islands, Europe, North America, Latin America and the Near East. The service men and women who have visited these lands have been amazed to find the church there.

Did you catch it?

The missionary movement has now encircled the globe and reached back to here!

But *many* "pockets" were by-passed. Christ needs countless brave young men and women to go back all along the various battle routes and plant the Cross where evil holds its victims in bondage, and the only way to do the job is by preaching, teaching, healing—all in His name and for His sake. He says to every boy and girl who has received the call, "Go! Go with all the go there is in you! Go to all! Go until all have heard!" and He promises, "Lo, I am with you always, even unto the end of the world."

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## COMMISSION III

### TOWARD A CHRISTIAN AMERICA

WARNER L. HALL

Sensitive souls have always felt a sense of tension between the life of the community of which they were a part and the demands of a high religion. The Hebrew prophets continually proclaimed that the major portion of Israel and Judah were apostate, and contentedly living far below the ethical requirements of a holy God. The more sensitive of the Christian community have in every age felt the tension which existed between their Christianity and the practices and attitudes of themselves and of their contemporaries. What appears to have been a minority opinion in the middle ages is a majority opinion among Christians today. The very phrasing of the topic for study by this commission bears witness to our general recognition of the sub-Christian character of life in America. Yet, while this fact is generally admitted among us, it is necessary to say wherein America is less than Christian before we address ourselves to the major problem of suggesting ways of making America more Christian.

There are many ways in which our preliminary questions can be answered. Any one of them is, very likely, adequate as any other. Without ascribing finality to our statement, we offer as a simple diagnosis that America is less than Christian by reason of its development and acceptance of a secular mind. This secular mind is not peculiar to America, but is, by and large, characteristic of western civilization as a whole. Nor is it a new thing for it has been developing throughout the entire modern period. Some profess to see the roots of this mind in the Renaissance movement which rang down the curtain on the middle ages and ushered in the third act which we usually call the modern period. The Renaissance was two dimensional. It had length and breadth, but little height. It sought to conquer man's difficulties and solve his problems by the application of human wisdom. It emphasized man and this world, almost to the exclusion of God and the other world. It was concerned with freedom of thought, with the development of man's powers, with harnessing the forces of nature. In many of its purposes it has been amazingly successful. Furthermore, many of its achievements were real gains. Because it has gained so much, been so successful in its chosen field, it has captured not only the popular mind but the popular reverence and loyalty. The high priest of the laboratory is held in greater veneration and his words carry more authority than was ever accorded a priest of the middle ages by a superstitious populace. Yet its very victory has been its sorest defeat. For its aims were too small, its goals too mundane, its world lacked the saving dimension. The only purpose large enough to make man fully man is the view that man was made "to glorify God and to enjoy Him forever." The only loyalty which in the end is not self destruction is the loyalty to God. It is still true that

*When we heed the narrow earth alone  
Our spirits sink in illness through our flesh.*

The secular mind of which we have been speaking, expresses itself in secular goals and purposes of life. Success with the capital S is our substitute for membership in the Kingdom of God. The question, "What is he worth?" does not refer to either his character or his social usefulness. Nor is it ever so misinterpreted. We have denied Jesus' teachings that "a man's life does not consist in the abundance of things he possesses" and affirmed the opposite.

Because the secular mind is confined to this world, it has no absolutes. Its morality has sunk lower and lower in the quicksands of a bottomless relativism. The cults of moral nihilism to be found in Europe are but organized and extreme expressions of familiar secular morality. Whenever our quasi-Christian code of ethics confronts the quest for profits or "military necessity" or the desire for pleasure, ethics is pushed aside, for "after all morality is relative and every man has a right to his own opinion."

What we have said concerning the secular mind is not an adequate portrait. It is a few strokes of the brush which we hope will be suggestive. Let us turn now to the contemporary factors which, in our opinion, are conducive to the adoption of a secular mentality in our day.

One of the most obvious of these factors is our commercialized amusements. In this field the Hollywood influence is the strongest. A major portion of the American public goes to the movies each week. There it is served a varied fare. The shows range from the intelligent and artistic to the fatuous and the tawdry but heavily weighted on the side of the latter. But it can be said with a fair degree of accuracy that the total impact is against Christian morality and gives attractive support to what we have referred to as the secular mind. Success is usually defined in terms of luxury. Drinking is presented as the natural thing for admirable people to do. The witty, the wise and the rich spend the major portion of their time in bars public or private. Drunkenness is glamorized; the drunk frequently being the wittiest or noblest character present. In a contest between virtue and vice, virtue is approved. But it is, as frequently as not, a tongue in the cheek approval. The gross sins are presented, which seems to be a favorite theme with superficial condemnation. The sinners are so sympathetically portrayed that the evil appears not only normal but even heroic. The impact of the movies has been enormous in creating and fostering secular values, a cheap superficial view of life, and complete relativism in morals.

A second factor in the creation of the secular mind is the contemporary art and letters. The pseudo-intellectuals have worked diligently to destroy the foundations of a stable and decent society. Modern art has its twin virtues, ugliness and distortion. Modern literature on the whole, may be described either as "pathological" or "an explosion in a cesspool." Both terms are far too apt. From Theodore Dreiser to "Forever Amber" is largely one long "Tobacco Road." One meets on it a host of dull and dirty minded people. That there are a great many dull and dirty minded people, no one would deny. What we do deny is

that their creations are art. We have gone almost as far as the Rome of Nero in our identification of the pornographic with high art. One of the so-called great critics referred to James Joyce's "Ulysses"—that foul and unspeakable chaos—as one of the great masterpieces of literature, saying, "Its very obscenity is beautiful, and if that is not high art, what is?" This is not typical of all literature, to be sure. But it is of a disproportionately large part. It seems to be aimed, consciously or not, at the destruction of the real values of the individual soul, or more frequently making them contemptible. Hitler had no greater ally than the pseudo-intellectuals of France, of whom Proust was the leading light, and who was admired in this country almost as much as in France. St. Paul in a few verses in his Epistle to the Romans described the contents of Proust's books. It is not that the subject must be avoided, it is in the way it is treated. St. Paul is "completely frank and speaks from the depths of his spirit, showing what happens to men and women when they allow their higher faculties to be dethroned by an insurrection of the lower. Proust, on the other hand, not only takes a sniggering and debased pleasure in the degradation, but tries to convey that debased pleasure to others." As Paul put it, "Who knowing the judgment of God that they which commit such things are worthy of death, not only do the same but have pleasure in them that do them." Happily, among some of our poets there is a reversal of this trend. Nevertheless, a large proportion of the literature recommended by the critics and read by the public makes the great virtues contemptible and worships malice, perversion, dishonesty and obscenity.

Another factor in the creation of the secular mind is the public school system. When the state took over from religious organizations the responsibility for the training of the youth, it assumed the responsibility for the inculcation of the values of the historical Judeo-Christian tradition. That responsibility has not been admitted, much less assumed. "Modern scholarship and modern education," says one of our distinguished educators, "to which the United States devotes an enormous amount of time, do little to repair the damage to values caused by the organs of publicity, little to help the ordinary man carry on effectively the serious work of his life, especially when this involves making decisions to which principles of justice, common sense and decency are more relevant than consideration of immediate expediency and personal advantage." He further understands as a responsibility of the educational process, the giving of meaning and strength to general propositions such as these: "Truth is preferable to falsehood, voluntary agreement to agreement by force, loyalty to faithlessness, love to hate, beauty to ugliness, courage to cowardice, humility to pride, temperance to gluttony, justice to power." We feel that the educational system has given aid and comfort to the secular mind and has itself been shaped to an alarming degree by this mind. Evidences of this are the prevailing philosophy of education, "the financial cult of the football stadium, the thinly veiled careerism of the business school." The influence of Christianity in creating the values of our culture is largely ignored. Indeed many would deny any validity to Christianity's transcendental values. The facts of our historical religious heritage are untaught. The religious reading

of life is made unmistakably peripheral. The achievements of faith are lauded: the necessity of faith is denied. The lives of the teachers pointed one way, while that which was taught, the goals upheld, were by reason of the prevailing philosophy pointing in another direction.

The church must come in for its share of the blame. There is a regrettable amount of truth in the charge that she has been more concerned in her perpetuation and growth as an institution than in the proclamation of her ancient gospel. Stanley Jones avers that Christians have been so inoculated with a watered-down Christianity that they are practically immune to the real thing. How true this is, it is impossible to say. Certainly it is true that large sections of American Christianity have concerned themselves primarily, if not exclusively, with a pietism which was largely other worldly. The seven deadly sins denounced by this group were matters of marginal mores rather than the basic moral law. By and large nothing definitive was said concerning the main issues which were shaping human life. All that has been said is less true than it was even a short time ago. Furthermore there have always been numerous and glorious exceptions. Nevertheless it is still true that the secular mind has captured America largely by default. The issues were never defined clearly enough, nor the battle joined with sufficient vigor. There is a Christian mind and it is a saving mind. The failure of the church is the more reprehensible since it is the custodian of saving truth, and society had a right to expect from it a prophetic voice that spoke above a whisper, a unity of heart and action which did not reflect the divisiveness of the secular world, and goals obviously different from the success formulae of the market place.

The economic system under which we operate both creates and reflects the secular mind. In contradistinction to the Christian mind it places a primary emphasis upon getting rather than upon serving, thus insisting that a man's life does consist in the abundance of things he possesses. There is a constant strain to add endlessly to our wants. Personal welfare is made secondary to profitable operation. The findings of the Malvern Conference put it this way: "The industrial world as we know it offends at many points against the principles which we have affirmed. To a large extent production is carried on not to supply the consumer with goods but to bring profits to the producer; the producer in turn is often subordinated to the purely financial ends of these who own the capital plant or supply the credit to erect or work it.

"This method of ordering industry, which tends to treat human work and human satisfaction alike is means to a false end—namely monetary gain, which becomes a source of unemployment at home and dangerous competition abroad. . . . The system under which we have lived has been a predisposing cause of war even though those who direct and profit by it have desired peace."

"Only in so far as the natural man, the self assertive man, is overcome in individuals and in nations, only in so far as the individuals within the nations, and the individual nations in the community and the world, do regard themselves as truly members one of another, can the new vast energies with which Man has been endowed be used for creative purposes. It is the depth of folly, the extremity of insular illusionism to imagine that this relationship of brotherhood between individuals or between nations, can be established by the operation of rational intelligence, or by trusting to human decency." Of all fallacies this secular optimism has been revealed in these days as the grimmest.

"Man and nations can be members one of another only in so far as they are fellow-members of Christ. Only by the grace that comes from Him, only in virtue of power which He gives to our weak humanity, are we able really to overcome Our Selves; only in the light of the truth that is radiated from Him are we able to see that men verily are our brothers; only by the judgment that He passes upon us do we know how totally surrendered we are to the appetites of what St. Paul called the Flesh—the self regarding instincts of the natural and unregenerate man.

"Not that I am saint, or fool, enough to dream of the sudden regeneration of the world by Christ. But what I do dare to dream of is that we should realize where we have to begin. . . . Not to Christianity bent to 'politics' do men look for the remedy of their distresses, and they look in vain. For what they are really asking for is a Christian society; and they will not get it save from Christian men. Their dream is a Christian dream; which, when they seek to realize it by secular means, turns—to their horror and dismay—to a Satanic tyranny."<sup>1</sup>

The only foundation upon which a more Christian America can be built is more Christian men and women. There must be men to whom the ethical demands of a holy God come not with the timid suggestiveness of advice but as the inviolable demands which unless they be obeyed "there is literally hell to pay." There must be men whose concern for the coming of the Kingdom of God transcends the narrow selfishness of private interests. There must be men who acknowledge that "to glorify God and to enjoy Him forever" is their chief and only satisfying goal and end. Upon such a foundation God can erect the wall of His city. Lacking such a foundation our programs collapse and our dreams prove to be futile phantasmagoria.

We recall, however, that God replied to Elijah's pessimistic "I, even I only, am left" by saying that there were seven thousand who had not bowed the knee to Baal. While we must do all we can to add to the number of these who are

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<sup>1</sup>From *The Price of Leadership* by Murry. Published by Harper & Bros. Used by permission.

God's men and take especial care to see that we ourselves are not a part of the world's disease but its cure, we can assume that God has not left Himself without witness even in our time. What, then can we do? What avenues of positive action are open to us?

It appears to us that no single course of action, other than that indicated by the above, is fundamental. Rather, it would appear, the battle must be joined on numerous fronts simultaneously. First, let us consider the three great institutions, the church, the home and the school.

The church if it is to serve most effectively, must first set its own house in order. It must purify itself. In the Revelation of St. John, the author seeks to gird the little nameless scattered band of Christians for the coming bloody combat with the organized might of the Roman Empire. He has many words of encouragement to speak in the latter parts, but his first word to the churches is "purify yourselves." The church need not be large or rich. It must, however, be clean. It cannot move the world from lying, while it is false. It cannot move the world from greed, while it is grasping. It cannot move the world from the worship of the gods of this world while it itself blatantly worships at their altars. It is only as the church challenges the secular thinking, goals, purposes and practices of the world around it by its own spiritual life as well as its preachments, that its effective witness will be felt. The Spirit of God who spoke through John to the infant church is calling to the church of our day to fall upon her knees with the prayer "Create in me a clean heart, O God."

The church must unify itself. Fellowship is of the essence of the church. Yet that fellowship is broken into a thousand competing and often rancorous fragments. A divided world can never be won by a divided church. We are paying a heavy price for the privilege of enjoying the pride, the intolerance, the lovelessness which keeps us apart. The world is crying for a practical demonstration that there is in the world a force strong enough to bind men together in spite of all their differences. Let the church agree to differ, but unite to serve.

Let us rejoice in all the ecumenical stirrings which have been felt in recent years. Let us remember with thanksgiving the considerable number of denominational unions, the growth in number, size and influence of the larger organizations of Christian churches from the world council on down. Let us work toward the goal of a united Christendom.

The church must, in the words of one of its leaders, magnify itself. This it must do by standing on its own feet and making an unequivocal declaration of its unique gospel. It must, after the manner of the Dutch and Norwegian churches during the war years, take its place at the center of the conflict and pass judgment upon man and society, upon the state and the market place, and upon the community and upon itself. This judgment shall be derived, not from the casual reckonings of the street corner, but from the unchanging holiness of God. It shall have something definitive to say about the great issues which shape

human life for good and for ill. In our confusion let the church point a plain path. In greedy bickerings of the marketplace, let the church demand that personality be served. In racial clashes, and in the midst of prejudice and conceit, let the church present an unbroken fellowship. Let the church reflect the spirit of her Founder and we shall have moved nearer a Christian America.

The educational system can be of great assistance in building a Christian America. There are many favorable factors. The majority of the public school teachers are Christians. Further, a literate community has potential advantages over an illiterate one. What is needed to channel the tremendous power of the public school toward our purpose is a basic change in the philosophy of education. The approach which we would suggest is the orientation of all learning (geology and economics, physics and sociology) around a central core of meaning. There would be a constant interaction between the core of meaning and the bodies of learning which are brought into relation to it. The impact of the disciplines would amplify and clarify the core of meaning. The core of meaning would bring to the disciplines that indispensable adjunct of wisdom, the interpretative nature of value judgments. To be specific, let us take a single field—economics. Philip Wicksteed, in his *Commonsense of Political Economy*, put the matter succinctly. "The prophet and the poet may regenerate the world without the economist, but the economist cannot regenerate it without them." The often unrecognized fact is that the use which will be made of all the findings of this important branch of learning depends entirely upon the philosophy of those who apply its discovered facts. As Wicksteed points out, economics apart from ethical values cannot be depended upon to contribute to the general happiness of society. Ethical values apart from an understanding of economic forces are a partial thing.

If this approach be pursued, there is but one live option before the educator as he seeks a core of meaning around which to orient the learning process, since there are only two major systems of value operating within our society. One is perhaps too multiform to be called a system, but its outlines and main concepts are recognizable under the term "secularism," sometimes called "materialism." This is perhaps the unavowed but none the less dominant philosophy of our time. Its values are sensory values. Its ethics range from relativism to nihilism. Its doctrine of man varies from unwarranted optimism through racism to unwarranted despair. Its goals are usually success or happiness. The other system of values is also somewhat diverse in expression, yet it too has easily discernible outlines and concepts. It is the Hebraic-Christian tradition, which has been in varying degrees the dominant philosophy of our western culture for many centuries. Its sensory values derive their validity and worth from supersensory values. Its ethics recognize a categorical imperative. As regards man it is individualistic—universalistic; it sees him as terribly evil, yet intrinsically the most valuable of all created things. Its goal is God, or translated into human terms, truth, justice and righteousness.

In addition to the basic change in philosophy there are certain practical experi-

ments which merit our attention. One such is the teacher of Bible in the public schools. This teacher is supported by private funds and teaches religious subjects for credit. This experiment is sufficiently wide-spread to enable us to evaluate it in a few years. At present it promises much. Another, younger and more limited, is the kindergarten work carried on by the churches. Some few are offering the early elementary grades as well. The Lutheran church among the Protestants has developed the parochial school idea most fully. It is easy to see both advantages and disadvantages in such a procedure. It seems to us worthy of a full trial.

The third institution is the home. Great homes will do much to create the kind of persons who will build a Christian America. Conversely, a great Christian nation can not be erected upon the crumbling foundation of unstable homes. We must give to the home a stability which it does not now possess. It is our opinion and we offer it for consideration that any undergirding of the home will include at least the following: (1) let there be adequate training and preparation for homemaking. The states, in many instances, are concerned to see that no incipient home is destroyed at the outset by diseases of the body. Yet far more are destroyed by diseases of the spirit. Adequate mental and spiritual preparation should be prerequisite. (2) The traffic in divorce proceeding should be ended by wise, strict and uniform regulations. The divorce rate and the ease with which divorces may be acquired are closely correlated. (3) The churches should afford the newly married a source of wise counsel. (4) The home should have a religious center—the family altar. No single act will so unify and strengthen the home life. What does it mean to a home to have a place and time where they, as a family, approach the throne of God and find in the light of His presence an atmosphere where irritation, anger and evil wither away and where high resolve is born? (5) The home should recognize as its responsibility the religious training of its members.

The home is the efficient teaching agency. All the church can honestly hope to do is to supplement and to assist the home in its great responsibility of initiating the young, generation by generation, into the fulness of our Christian faith. The home is the creator in the lives of its children of the intangibles—attitudes and values—which so largely determine life's direction and usefulness. Rare it is when outside agencies, be it school or church, or whatever, can implant values which the home constantly negates. Values which the home inculcates by precept and example, are rarely changed. Further, the home alone has the necessary time, for the teaching of which we are speaking is not the product of a marginal moment.

One of the cardinal tenets of our reforming forefathers was the priesthood of every believer. Whenever parents took seriously their priestly function, Protestantism has been virile. What a glorious concept it is, every father a priest in his own household, leading his children into the mysteries and glories of God's grace and truth. So let every home be.

We recognize that thus far we have not dealt directly with the problems which such a study would usually emphasize. We are not indifferent to them nor do we underrate their importance. Since they are so generally discussed, and in view of the limitations of space, we will deal with them in outline only.

1. *Economic Aspects of Our Life*

- A. Since the time of Amos, prophetic religion has been on the side of the poor and dispossessed.
- B. In our day we should advocate and actively support the securing of decent standards of living for all peoples, at the same time.
- C. We should recognize and proclaim that the chief ends of life are not economic, nor is the solution of our economic ills a panacea.
- D. We should deplore, and seek to remedy, our failure to lead those who possess wealth and power to use them in a thoroughly Christian fashion.
- E. We should deplore, and seek to remedy, our failure to be the poor man's advocate, to make him feel organized Christianity's concern for him and his welfare, to provide leadership and spiritual council for organized labor.

2. *Sociological Aspects of Our Life*

(For many reasons, our most pressing problem here relates to race. We list steps in Christianizing this area)

- A. Education in church, school and home. The evils, the falsities of racism must be revealed and the Christian doctrine of man must be taught. (All racial prejudice is taught.)
- B. The Christian pulpit must speak the Christian message, holding the Christian ideal constantly before us.
- C. We must seek to establish justice in all interracial affairs, in the exercise of law, in opportunities, etc.
- D. We should cooperate with and support those agencies now seeking to establish justice and brotherhood.
- E. We should seek for ourselves and others the religious experience out of which brotherliness comes. In the final analysis it is the heart and not the mind that is determinative. It is our attitude toward God rather than our knowledge of statistics and logic, which makes us Christian in this area.

3. *The Political Aspects of Our Time*

The operation of our political machinery is rich in potential good and potential evil. Therefore

- A. Christians should have a keen sense of responsibility for the exercise of their franchise. The apathy of the electorate is reprehensible if not sinful.

- B. Christians should seek political office and its possibilities of enlarging ones power for good.
- C. Christians should not elect those who campaign on a flagrantly anti-Christian platform.
- D. Christians should uphold the hands of those who seek to govern in ways consonant with Christian principles.
- E. Christians should vigilantly protect the rights and fundamental freedoms of all weak and minority groups.
- F. Christians should seek to shape our international policy so that we having been blessed shall prove a blessing to the needy world.

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## COMMISSION IV

### MY RESPONSIBILITY

WATSON STREET

The Youth Convention on World Missions must lead to one question: What must I do? We have no right to expect great things from this gathering unless we have the willingness for great things to begin with us and in us. The results must be personal. Each one must feel a personal responsibility. Our response must be: "Here am I, send me." That response must be more than emotion, and more than understanding. It must be a personal response to God in Christ that leads to action now.

The purpose of the convention is a revolution—the Christian revolution. It must be a one-man revolution. "One man" is you. In each of 2400 delegates there must be change, and through each one a change in the lives of other peoples and in conditions and situations. Each one of us is involved. By our coming here we have increased our privileges—and our responsibility. The burden of reconstruction in our time now rests more heavily on us.

The revolution in each life must begin at once. It must touch all that each life touches. Time is an important element. We face "the urgency of our emergency." Perhaps we face no greater need of the Christian Mission than did our forefathers. There is sufficient need in any age. Whether true for our forefathers or not, for us it is "Christ or Chaos."

The convention will be a failure for that person who does not leave saying, "I must, I must." No general feeling of ought will be sufficient. It will be necessary to say, "I must" and list definite and specific tasks and undertakings. Our time demands action from us because we are Christians; and because we are Christians there are tasks we must accomplish.

If we leave with a sense of "ought" and "must" we will be more like our Saviour. The words, "I must" were on His lips. He felt one urgency of the Christian way and the responsibility of being "about my Father's business." What did He do? He "increased in wisdom and stature and in favor with God and man." He "went about doing good." He kept His own life spotless. He spoke courageously against the evils of His day. He preached the gospel to the poor. He "lost His life"—and found it again. Blessed be those who follow in His train!

#### I. *THE ROOTS OF MY RESPONSIBILITY.*

A heavy responsibility rests on Christian Youth. We cannot escape it. We may not fulfill it; if we do not we will be poorer, and so will our world. As long as we live, because we live, we have a duty. That responsibility and duty is to be Christian in our own soul, to be a missionary of the Christian way to others, and to work for Christian results in society and civilization.

My responsibility roots in my obligation to God, in my personal capacity, talent, abilities and in the need of our world in this our time.



#### A. MAN UNDER GOD.

This is a great phrase. It describes a great way of life. The keystone of Presbyterian Theology is "The Sovereignty of God." Because God is sovereign, He lays upon Man certain requirements. Because man is under God—always whether he acknowledges it or not—there are obligations he can never escape.

God is our Creator. Read Genesis 1:26-28. We are creatures, not the Creator. We often forget our creatureliness but it remains a fact. As long as we live we remain creatures with duties toward our Maker. God created us in His own image. He gave us a soul, a mind, the capacity to love and forgive, a spiritual likeness to Himself. These endowments do not reduce our creaturehood but add to our responsibility. Read Isaiah 10:15.

God made Man a steward. Read I Cor. 4:1 and 2. We are stewards of our Father's business. We have been made guardians of material things, of body and mind, of time, of knowledge. We hold these blessings in trust. We are not owners but users. We must give account of our stewardship.

God gave Man a Redeemer. Read I Cor. 6:19-20; John 3:16. God gave us the gospel—the good news that "God was, in Christ, reconciling the world unto Himself." Our Christian faith is that through the life and death of Jesus, God has saved us from a life of sin, forgiven our trespasses and given us the power for a life of righteousness. We have been "bought with a price." The blessing is great. It carries heavy responsibility.

B. *THE WORLD SITUATION.* An analysis of the world scene has been given in other reports of this volume. Even a superficial acquaintance with world events indicates the desperate need of our time. The daily newspaper speaks eloquently of our predicament. There is materialism and secularism. We have ceased to live as "Man under God" and we do it to our own destruction. There is great evidence of a serious moral breakdown. The ethical standards which have undergirded our civilization have been undermined. Added to these

conditions is the fact that we have just entered a new era. We live in the atomic age. Man has been handed tremendous powers without the moral strength to use his power for good ends. He has one power of destroying his fellowmen without the ethics to bring restraint. There is "urgency in our emergency." The world is in desperate plight. "The predicament of modern man" is critical. Whether it is "Christ or Chaos" will depend on how well we Christians do "our Father's business."

Read Romans I for Paul's description of the world of his day. What was the underlying cause of the world condition in Paul's day? In our day?

C. *THE POWER OF ONE INDIVIDUAL.* Because of the greatness of our responsibility we face the question, "What can *one* man do?" This mood of defeatism is widespread. We live in a large world. Despite our modern advances in transportation it is still a large world for "one man." We seem so small in a world of such size. We live in a crowded world. One person appears so inadequate in a world of crowds. We live in a complex world. The nature and the number of problems before us add to our feeling of futility. Because of that feeling many of us do nothing.

What can one person do? We have been reminded that one person, with a candle, can burn down the town, or light the wayfarers along the path. Think of what one person has done for evil. Hitler was only one man. Yet he led a nation into war and left a trail of sorrow around the world. Think of what individuals have done for good. Paul was one person, but used by God he gave the Christian Church a world-wide vision and opened the door for Christian Missions. Martin Luther led the Protestant Reformation. John Wesley saved England a revolution, and John Knox made Scotland a different place. Florence Nightingale taught the importance of nursing and set the world a heroic example. The great movements of history narrow down to one man—in prison reform, to John Howard; in opening up Africa, to David Livingstone. The history of the Hebrew people is a series of biographies: Abraham, Moses, David, Isaiah. The great movements of history can be traced to individuals.

A feeling of personal futility merits other answers. Jesus taught that God needs us every one. He said, "Ye are the light of the world"; "Ye are the salt of the earth". Jesus told his disciples they were needed in the work of the kingdom. Each one of us is unique. Not any two of us are alike. Each person is a different person. No two have the same combination of talents and insights and experiences. Each individual is equipped for a special and distinct contribution. He is essential in the human response to God. No other person can make his response.

One person alone may well feel inadequate. The Christian is not alone. God is with him. One person can move the levers of history if his hands are in the hands of God. One person is ordinary; with God he is extraordinary. Dwight L. Moody decided to let God use him; God used Dwight L. Moody to move a continent to spiritual revival.

It is difficult to overestimate the power for good one person, under God, can be. God has equipped each one with possibilities for large usefulness. The magnitude of the task must not deter our efforts but increase our endeavor.

## II. *WHAT IS MY RESPONSIBILITY?*

This question was asked of a Presbyterian Youth Fellowship group in a local Presbyterian Church. Some of the answers were: influence others; win others for Christ; go deeper into religion; be thoughtful of others; learn what Christianity is and what the Church is doing; uphold standards; set a good example. How would you answer this question? Put in writing a list of those things which you feel that you, as a Christian, ought to do now. The following discussion may be suggestive.

*A. CHARACTER.* Youth is greatly concerned about the saving of society. God has blessed us with vision to see things in the life about us which need to be changed and with enthusiasm for undertaking the task. We must cherish this blessing and use it. Yet our usefulness in improving social conditions depends on the development of personal character. No one will help society in a lasting way, who does not keep his own character Christian.

The first responsibility of every young person is to be a Christian individual. We hold a measure of responsibility for those in our families, our friendship circle, and for the throngs of people about us, but God will require of us first that we give an account of our stewardship for the one life He has given us. Character rests with the individual. A person can have a Christian character in spite of the circumstances of his life. Character does not depend, finally, on heredity or environment, on wealth or poverty. It depends on what a man does with himself in relationship to God. Christian character is born of conversion to Jesus Christ.

Some practices make for deterioration of character. Every known sin, judged by conscience, must be surrendered or the result will be a weakening of character. Such sins as envy and jealousy, lust and evil imagination, hatred and revenge, dishonesty and deceit, drinking and vice of all kinds, can have no place in the life of a person who would be a strong Christian character. There are other practices which may not be called wrong or there may be a question about whether they are wrong or not, yet they must be given up if they spoil our fitness or hinder our fullest development as a Christian. What are some of these?

Character must be developed. It must be nurtured. Those who have been outstanding Christian characters report that they have practiced a spiritual discipline including regular prayer habits. They have given time to "completing the circuit", letting God's power flow through them. This discipline has included a will and willingness for God to give daily guidance. It includes a devotional reading of the Bible. It includes rendering unselfish service. It includes regular and systematic worship of God in private and public exercises.

B. *COURAGE*. This is a quality of character. Its importance merits emphasis. We need strong Christian convictions and courage to stand by them. It will not be sufficient for us to know our responsibility as Christian youth; it is necessary to have courage to do those things which our responsibility entails.

Courage will mean sacrifice. It will cost to stand by our convictions. If we follow Jesus, not everyone will like us. Jesus had his enemies. He said, "Woe unto you when all men shall speak well of you". Christian youth must realize that the Christian way of life conflicts with the secular way of life of our world, and consequently following the Christian way means breaking at many points with the everyday practices of our world. It will require courage to do what Christ wants us to do.

Courage is needed in matters of personal life. There will be strong temptations. There will be inducements to follow an easy expedient way which condones everything and condemns nothing. The Christian must stand courageously on Christian principles in matters of drinking, boy-girl relationship, church loyalty, etc. He must take a moral stand.

There are practices in school and in community which every Christian should oppose. Our kind of a world does not need a sweet type of Christian who never takes a stand in anything. What are some of the things in your community which are a violation of Christian democratic principles? Have you taken your stand on them? Has your youth group? There is no time for a broad-minded tolerance that condones everything and anything. Our time demands courage.

C. *CONVICTION*. Our responsibility is to have deep-seated, clear-cut convictions. We must know what we believe and why. We must have Christian convictions so strong that they will mould our life into the Christian pattern. Consider some basic Christian convictions and the implications they have for today.

1. God is the Father of all men.
2. Jesus Christ, God's only son, came to save all men.
3. The church is a world-wide fellowship of Christ's followers of all races, classes and colors.
4. The Bible is a book of religion, teaching us what to believe about God and what God requires of us.
5. Every individual is a sacred personality. Whatever mars a human personality is wrong.
6. Right is eternal. Our ideas of right change but right remains the same. Nothing which is wrong can endure.
7. All life is to be motivated by love and service.

8. The important thing is not what we possess, not what we do not possess, but what possesses us.
9. God is adequate and available for all experiences of life—joy, sorrow, sickness, health, life, death.
10. The world of things passes away. The world of spirit endures.

D. **CONCERN.** Christians must have concern. Too many of us care deeply only if misfortunes come to us. Dr Kenneth Foreman reports, in *The Presbyterian Outlook*, that one chief reason for the high murder rate in the south is that too many white Christians show little concern if negroes are killed or mistreated.

To be concerned we must be informed. As Christians we ought to know what is going on in our community and in our world. Concern stems from information and from conviction. How wide is your concern? *Life* magazine reported on the deplorable conditions in many of our hospitals for the mentally ill. What are the conditions in the jails, prisons and state institutions of your state? What are the political conditions in your community? Many Americans become concerned about conditions in Europe and Asia where millions are dying of starvation. Many Americans are not concerned—except for themselves. Our failure to act is so often our failure to have concern. Jesus was concerned because he cared. He loved every person. He was, therefore, concerned about everything which affected people. His concern extended to all classes and all races. His concern led Him to the cross.

E. **OUR SENSE OF CALLING.** Christians believe that God has a plan for every life and that he calls each one to some specific work in life. We often say, "God calls a minister". God calls every Christian. Each one should undertake a life work because he believes that is what God wants him to do. God calls us to positions of service, to be of help to our fellowmen. He has made each one the stewards of his own life.

We have not been good stewards of life. We have lost the motive of service and are moved by the motive of gain. Consequently, many callings of service without large financial gain, are not receiving a sufficient number of Christian youth. There is a dearth of teachers, ministers, nurses, missionaries. Many of our hospitals are understaffed. Many state hospitals are without an adequate staff of physicians and attendants. Thousands of churches over the land are without pastors.

We cannot fulfill our responsibility unless we recapture the sense of vocation and the motive of service. The individual must ask, not "In what field can I make the most money and have the life of greatest comfort?", but "Where am I needed the most? In what field will my contribution serve the best?"

F. **CHRISTIAN CITIZENSHIP.** Christian youth has responsibility for the place where he lives. It is not enough to be concerned about the purity of our

own soul. We must work for Christian results in society. What happens in our community and state and nation and world is of importance for every Christian and for the Christian cause. We must work to win individuals to Christ. We must work for a society and civilization that will be an encouragement, not a hindrance to the Christian life.

We must be more active in social and economic and political movements. In Europe the youth of various nations has taken a leading part in determining the government of their land. Christian youth in our country must work for a democratic society that undergirds the Christian life. Consider your state and nation on the following points.

1. *Democracy.* Is government by the people or by a small group who "runs the government"? Is there freedom of expression for minority groups? Is any device—such as the poll tax—used in your state to keep certain groups from the polls? Does your community provide equal rights to negro children? Is lynching "allowed" in your state?

2. *The Economic Order.* Does your community have slum areas? Are negro workers who have similar qualifications and training with white workers, paid an equivalent wage? Does your church recognize the right of labor to organize for its own protection? What can Christian youth do about the staggering degree of economic inequality in our land? Would some other economic system be more favorable for the Christian life than capitalism?

3. *Civic Righteousness.* Is your town a "good town"? Is vice fought or favored by those in authority? Are gambling places and liquor stores open in violation of the law? In Ottumwa, Iowa, the Session of the First Presbyterian Church has repeatedly brought to the attention of the City Council the matters of slot-machines, Sunday labor, and other un-Christian practices. Has the Session of your church taken similar action?

4. *Political life.* Does your youth group teach the responsibility of voting? Have there been notorious cases of election frauds in your community or state? Do you vote?

G. *THE CHURCH.* We must develop church loyalty. The church is the human institution which carries on the work of the kingdom of God in our world. It gives support to personal religious living. It provides for the instruction of young and old in the meaning of the Christian life. It provides for the maintenance of our Christian heritage. The Church is vital for reconstruction in our day. Our civilization will not be rebuilt unless the church is loyally supported. This involves membership. Every Christian should be an active member of some church in the community where he lives. He should be faithful and regular in attendance. By this we can "stand up and be counted". We help make the church strong for its work. Every Christian should be a worker in the church. Church loyalty means that we will place the church before our per-

sonal desires. To use the hour of public worship for sleep, for finishing jobs, for traveling, for recreational pursuits, is treason to our Christian profession. By such practices we weaken the church. The church must be put in first place.

We must support the church with our material possessions. The amount of the American dollar which went for religious purposes declined from 1.2 per cent in 1932 to .8 per cent in 1942. Over 100,000 people who made over \$5,000 in 1937 did not report on their tax return, giving one dollar to the church. The great missionary program of the church in the foreign field and in the home field, requires the consecrated wealth of Christian people.

We have the responsibility of critically examining the church of which we are members. Is it carrying on an effective program? Is it a class church? Is it making a real effort to minister to all groups and all people within its bounds? Is it vitally concerned for the evangelistic and missionary program of the church? Should it consider uniting with some other church in the community in order to strengthen its work and witness?

### *CONCLUSION.*

We have a responsibility. In short, it is to be something, to stop some things, and to start some things. Our responsibility is to respond to Christ. Faithful followers of Jesus will fulfill the responsibility upon us in these days.

### *III. PRACTICAL SUGGESTIONS AND QUESTIONS.*

1. Consider your Christian vocation during this convention. What does God want you to do? There will be counselors available during the convention to talk with individuals about serving God in medicine, in farming, in teaching, in business, etc. Every legitimate field of labor can be used of God if you enter it with a dedication to him.
2. "The fields are white unto the harvest", said Jesus. They are white today. There is great need for ministers and missionaries. The youth of this convention should consider entering full time Christian service. Read Isaiah 6:18. This is a part of our responsibility.
3. Most of the young people at this convention are in high school, college or university. What does God expect of a student? What does serving God involve on a college campus?
4. How Christian is your influence?

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